1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

At the conclusion of the training period, some boys, to insure their competence in horsemanship, are brought to shamans who perform ceremonies for them originating in supernatural experiences with Bat; for the bat, because of its habit of clinging to objects, is associated with riding ability.

Sweat-bathing is utilized as an aid to fleetness: "Sometimes boys are put in a sweat lodge to make them good runners. They come out and run for about a mile; then they go in again if they wish. It makes them longwinded." In another account it is said that the young men emerge from the sweat lodge and run "while they are still warm." "If a man is training for running, he should keep away from women and should not drink or smoke." However, there is no taboo on the presence of women where youths are practicing running.

As the boy's training advances, the circle of those who are interested in his progress steadily enlarges.

I was a small boy, about nine years old, when I saw this. I remember it well. Many boys in my time saw what I'm going to tell you about. It was just before Geronimo's last war, about 1884 or 1885.

Old Man C. had an orphan boy. He was rearing and training that boy. He had taught him how to ride well. The boy was about fifteen or sixteen years old and was well trained as a warrior. He knew how to shoot an arrow, how to use a sling, how to shoot with guns. He was a good hunter; he could shoot deer. He was as good as the average man, though he was just a young boy.

One man had made tiswin [a weak beer made of maize]. C. went to a crowd of men who were drinking. He said, "I've got a boy. I am his uncle. The boy can ride any horse bareback without a rope on it."

"Well," one man said, "we all like to see things like that. We will bet you two big jars of tiswin. You get that boy; let him ride down that steep hill bareback."

In those days one jar of tiswin was worth a horse, and a horse was very hard to get. That much tiswin was worth a belt and cartridges, or a gun and belt. Guns were hard to get in those days too. So C. told the man, "Give your horse to him. Any side of the hill you want to have him ride is all right."

Nobody knew then that this boy was so well trained. C. had been out training him somewhere away from the rest of the people. The man took the bronco on the side of the hill, and the boy was called over there. The horse had a rope on but no saddle.

Just as soon as C. spoke, the boy would do what he said, whether it was dangerous or not. That boy rode the horse down the hill just like nothing! The horse pitched all around with him but could not shake him off. So C. got the tiswin, and he was drinking and got feeling good.

In those days the warriors never went without their guns. They always car-

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

a ceremony to save him, an herbalist, a man or woman who knows what plants will help this sickness, may be called in at the same time. In fact, the shaman may advise this. His power may tell him that someone who knows a good plant is needed. I know cases where a man is pretty sick with gonorrhea and they get him well.

Illnesses peculiar to women are treated by a combination of herbalism and ceremonialism often:

If menstruation stops and the woman is not with child, it is a serious disease called "blood is in her." It can cause a woman to die. For this "flint medicine" is used. This is a lightning-riven twig. The wood is chipped off, boiled in water, and the medicine put in a bowl or cup. Whoever gives it marks it with pollen, performs a ceremony with pollen, and then it is drunk. Just people with special knowledge can perform the ceremony.

For pain at the monthly period and for an excessive flow of menstrual blood, this medicine is also given. Sometimes scrapings from a flint or "thunder arrow" are added before it is taken.

So great a scourge is tuberculosis that plants considered effective against it assume much importance, and their use is accompanied by a great deal of ritual. The most highly esteemed specific for this disease is "narrow medicine," *Perezia wrightii:*

"Narrow medicine" is powerful. It is a root which is ground up and put into water. It is not boiled. Water is put in a shallow basket which is lined with pitch to make it watertight. Then the medicine is added to the water, and four hot stones are put in. It is necessary to use four. It foams up when it is heated. There is a prayer, and a cross of pollen is put on the medicine. Then pollen is held to the four directions and put on the head and back of the patient. A cup of the medicine is taken and held to the directions four times. Then the patient drinks. This is good for tuberculosis. Lots of people get well from taking it.

After taking the medicine, the patient lies out in the sun and gets heated up. He vomits up all the tuberculosis. If he doesn't vomit, he has to defecate. It works either way. Sometimes you see the tuberculosis worm alive and about a half-inch long. Then the patient starts to regain his health.

This herb has been in use a long time. My great-grandmother used it. If the patient is not too far gone, it works. It is given only once or twice. If you take much of it, it makes you weak. It is very expensive. You give a great many things for it—even a horse.

If the person giving it does not know the secrets of it and puts too much in, the patient will go crazy and kill himself. If you don't know the secrets, even though you know the right amount to give, it will hurt you. Tuberculosis is usually treated by old women who know a good deal about herbs.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

Then they came to the story where Coyote tells his mother-in-law to put her arm in the log after the rabbit because her arm is longer. Right there E. caught him. He jumped up. He cursed and said, "You just talk about me all the time!" 538 522

The old man laughed. "What's the matter? Why do you get mad? Was it you? Are you that Coyote?"

E. was so mad he walked out. The old man called after him, "You must have been that Coyote."

It was surely funny to watch E. try to catch the old man at it. The old man sat there whittling. Just as soon as E. looked away, he'd motion with two fingers and say, "I guess it's this one," and when E. would look up, there the old man would be, whittling away as before.

SMOKING

Smoking adds to the pleasure and relaxation when old tales are recounted. Before the distribution of trader's supplies, tobacco was very scarce. Consequently, it was used mostly for ceremonial purposes and was looked upon as a great luxury on social occasions. Boys were counseled not to smoke until after the training period, and it was thought unbecoming for women under middle age to use tobacco, except as ritual might demand it. The source and use of the wild tobacco are described as follows: 276 [196]

Before the white man's tobacco came in, the Chiricahua found their tobacco out in the woods or out in the Arizona plains. It grows in reddish soil. It is a low plant, and you cannot find a great deal of it together. The plants have white and yellow flowers and long narrow leaves, about four inches wide or less. It doesn't grow everywhere but just in certain places, and it is therefore hard to get. We pick it and let it dry out in the sun. Some sprinkle mescal juice on it and then let it dry. This wild tobacco is milder than the present tobacco we get. Often this tobacco is used with other plants. Sumac leaves are picked, dried, crushed, and put with it, and sage is too. [824]

The tobacco we found was called "big tobacco." It was used for social purposes as well as for ceremony. It was passed around at private gatherings or at story-telling. But it was not so common. You just saw it here and there, because it was so scarce. Boys were not allowed to smoke, and just old women were allowed to smoke. When we fought Mexicans we took their tobacco. When the white man's tobacco first came in, it was pretty scarce. If you had a good horse, you would give it for one cigarette of the white or Mexican kind. [435]

In the old way, when the tobacco is ready, they crumble it up. They use the leaf of the oak for a cigarette paper. They take the fresh leaf in summer, but sometimes they carry them in a bundle, one on top of the other. Every now and then they wet the leaves to keep them in shape. And they get cornhusks that they use. Many times I've seen old men sitting on the sunny side of the camps [824]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

276 peeling cornhusks. They carry these in a bundle too. Even cornhusks were hard to get in those days.

To illustrate the value and scarcity of tobacco before reservation days, the following story was given with this introduction: "Someone told this at the store, and I heard one of the young fellows say, 'Oh, that's nothing but a lie!' But I can believe it, for I know how scarce tobacco was in those days."

[435] Tobacco was very, very valuable in the old days. Just enough to make one cigarette was worth a horse, and horses were very, very valuable, too, then. Two old men were camped near each other. One had some tobacco and the other had none. The man who had no tobacco came over to the place where his friend was smoking. He sat there watching him smoke and hoping he would offer him some, but he did not. Then he hoped he would get the butt out of it, but he knew that this fellow smoked his cigarettes right down to the end. He was getting more and more eager for some, yet he hated to ask right out.

Finally, the one who was smoking said, "Well, it is late. I guess I'll go to sleep after this smoke." The man who had no tobacco could not hold himself in any more. He said, "Friend, give me just one puff of that cigarette before you finish it and I'll take it back to my camp, holding my breath, and I'll inhale it when I get over there in bed." And he did that. He held that smoke in his mouth until he got over in his camp and then he inhaled it, making noises showing his relief.

Tobacco is smoked in a small tubular clay pipe as well as in cigarettes. Men usually make these pipes, though women occasionally make them too. They are four or five inches long and cone shaped, tapering from the front to the end which is held in [323] the mouth. To make these pipes, a thin coat of clay of the right consistency is spread over a wooden mold and is allowed to become partially dry before removal. Smoking completes the drying process. When the pipe is freshly filled with tobacco, it must be tilted upward to prevent the burning embers from falling out, but after it has been smoked for some time this is unnecessary. These pipes are never designed. Evidently they were never very common or numerous. "Some make pipes out of clay. But very few do this. These Chiricahua Indians never bother much about pipes. If they get hold of a cigarette, they smoke it, but they don't have many pipes."

A tubular pipe drawn by a Southern Chiricahua informant has a short projection or handle on the underside near the stem end.

4:Opler E-5 (1931-1937) 1947
NT8 Eastern Apache NT8
Chiricahua

796 424 son or other close relative learn and carry on his ritual. Not infrequently, however, these kinsmen are uninterested in the rite, and a more ardent candidate is found among outsiders.

My father has been begging my brother to take it (the father's ceremony). My brother has been taking it (over) a little; he has been practicing with the old man and helping him. The old man begged E. (another son) and me to do it too. . . . The old man wants us to take over his ceremony. He said to us, "I want you boys to have it. All you'll have to give me is one steer. I paid a lot more for it when I got it myself." [435]

796 424 787 535 532 [755] I tried to give it (a masked dancer ceremony) to my grandsons, but they didn't want it. They didn't care much for it. Then E. was sick. He appealed to me for help. He asked if the Mountain Spirits could help him in any way. I told him, "Act as one of my masked dancers and perhaps it will help you." He danced and got well. Then later Mountain Spirits appeared to E. in a dream. They were dressed and designed like my masked dancers. He told me about it. I knew what it was for. I told him, "Well, you can use the outfits with me and carry the ceremony on." Then E. saw in a vision that the Mountain People wanted him to have the ceremony, so I turned it over to him. He took it very seriously. He now knows the songs and has the right to carry on the ceremony. It took him four days to learn it. He learned the songs thoroughly again in a dream after he was taught them by me. He has full rights now. Both he and I have the (masked dancer) outfits now; both of us use them. We do not make two sets of masked dancers but share in the making of one set. But he could do it all alone now. I do not even have to be present.

(See also *An Apache Life-Way*, pp. 210–11.)

787 778 [796] When a ceremony is acquired through a personal supernatural experience, it is the power or power source that usually takes the initiative, though the individual approached has the right to reject the offer if he sees fit. This is apparent from the following discussion of the manner in which a young man is prepared for a vision experience.

Perhaps some day you will be out alone. Something will talk to